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*Asbury Theological Seminary was founded “to prepare and send forth
a well-trained, sanctified, Spirit-filled, evangelistic ministry
to spread the gospel message throughout the world.”*



ENTIRE SANCTIFICATION.

JOHN WESLEY'S VIEW.

BY REV. D. A. WHEDON.

I. The Progress of Mr. Wesley's Views.

From the Scriptures he early formed an exalted standard of the Christian character. His sermon on "Circumcision of the Heart," in 1733, expressed all that he afterward taught under the name of Christian perfection, although he would have then "started at the word." But he knew not the way to attain it. He says: "I was utterly ignorant of the nature and condition of justification. Sometimes I confounded it with sanctification; at other times I had some confused notion about the forgiveness of sins; but then I took it for granted the time of this must be either the hour of death or the day of judgment. I was equally ignorant of the nature of saving faith; apprehending it to mean no more than 'a firm assent to all the propositions contained in the Old and New Testaments.'"—Vol. v, p. 80. In April, 1738, he saw from Scripture, and living witnesses, that conversion is an instantaneous work obtained by simple faith; and May 24th, he proved it in his own experience. "Till then," he says, "sin had dominion over me."

His opinion as to what constitutes Christian perfection underwent no change, although he had occasion to modify a few expressions in which he stated the doctrine. He saw clearly from this time that all grace, even in its highest degrees, is received by faith; and in this he never wavered. But he was "weak in the faith," and a "babe in Christ," as all young converts are. Doubts and fears crowded upon him. He found it necessary to sit at the feet of those who had more perfect knowledge of the way of faith.

Precisely when he saw that entire sanctification, as a *distinct* work, is offered by simple faith, we do not know. He says: "By viewing it in every point of light, and comparing it again and again with the word of God on the one hand, and the experience of the children of God on the other, we saw farther into the nature and properties of Christian perfection."--Vol. vi, p. 495. His mind grasped the details by slow degrees. He could not, by his clear general knowledge of the doctrine, see what a careful experience in himself and others alone could teach. So, at a time when he "had no distinct views of what the apostle meant by exhorting us to go on to perfection," two or three persons in London gave him a very strange account of their experience, and "different from any" he had ever heard. It was, however, "exactly similar" to what he represents as entire sanctification. The next year five or six more related to him the same experience. A few years after, he and Thomas Walsh met all in London who had the same experience, and "asked them the most searching questions [they] could devise." I 1759-1762, the witnesses of full salvation "multiplied exceedingly;" and "most of these" (in London alone were six hundred and fifty-two) he examined in the same manner. (Vol. ii, p. 223.) The clear, uniform testimony of these, from first to last, gave him the necessary light by which to form opinions on many points, and to rectify those which were wrong.

It will not, therefore, appear so strange that he should, in

1742, describe a very clear experience, and add: "Whether she was sanctified throughout, I had not light to determine."—Vol. iii, p. 258. In 1744 he records another clear case, and says: "Why do I not rejoice and praise God on his behalf? Perhaps because I have an exceeding complex idea of sanctification, or a sanctified man."—Vol. iii, p. 323. The early "conversations" exhibit the doctrine with clearness, but the details with a confusion and hesitancy very different from the explicit utterances of later years. As light was received, it was used. "Those in whom the foundation is already laid we exhort to go on to perfection; which we did not see so clearly at first, although we occasionally spoke of it from the beginning." So he says in 1745. (Vol. v, p. 200.) Time, in like manner, disclosed clearly the successive steps of seeking this blessing, its true evidences, and the mode of retaining it. It was not till 1758 that he was convinced one could lose it; and he even then thought for a time that, when once lost, it could not be regained till near death.

The great revival of holiness about 1760 furnished him abundant facilities for obtaining light. After this time his language is always clear and explicit. He says many things which he did not say before, for he did not know them; but he does not *contradict* his former teachings in any material point. There is no reason to believe that his views changed at all after 1765. He died in 1791.

II. *What is Entire Sanctification?*

Mr. Wesley variously, but clearly, answers this question. It "does not imply an exemption either from ignorance, or mistake, or infirmities, or temptations. Indeed it is only another term for holiness."—Vol. i, p. 358. It is "the loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love."—Vol. vi, p. 500. "It is nothing

higher, and nothing lower than this—the pure love of God and man. It is love governing the heart and life, running through all our tempers, words, and actions.”—Vol. vi, p. 502. “The essence of Christian holiness is simplicity and purity; one design, one desire, entire devotion to God.”—Vol. vi, p. 774. He defines it as experienced: “Many have, [in 1761, at London,] and many do daily experience an unspeakable change. After being deeply convinced of inbred sin, particularly of pride, anger, self-will, and unbelief, in a moment they feel all faith and love: no pride, no self-will, or anger: and from that moment they have continual fellowship with God, always rejoicing, praying, and giving thanks.”—Vol. iv, p. 111. “Till this universal change was wrought in his soul, all his holiness was *mixed*. He was humble, but not entirely; his humility was mixed with pride; he was meek, but his meekness was frequently interrupted by anger, or some uneasy and turbulent passion. His love of God was frequently damped by the love of some creature; the love of his neighbor by evil surmising, or some thought, if not temper, contrary to love. His will was not wholly melted down into the will of God: now and then nature rebelled, and he could not clearly say, ‘Lord, not as I will, but as thou wilt.’ His whole soul is now consistent with itself; there is no jarring string. All his passions flow in a continual stream with an even tenor to God. There is no mixture of any contrary affections; all is peace and harmony. After being filled with love, there is no more interruption of it than of the beating of his heart; and continual love bringing continual joy in the Lord, he rejoices evermore. And as he now loves God with all his heart, so Jesus now reigns alone in his heart, the Lord of every motion there.”—Vol. ii, p. 222. “Rapturous joy, such as is frequently given in the beginning of justification, or of entire sanctification, is a great blessing; but it seldom continues long before it subsides into calm, peaceful love.”—Vol. vii, p. 46. And to d in judging whether we have attained it, he observes:

"Not that 'to feel all love and no sin' is a sufficient proof. Several have experienced this for a time before their souls were fully renewed. None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit, witnessing his entire sanctification, as clearly as his justification."—Vol. vi, p. 505

III. *Regeneration is not Entire Sanctification.*

He says: "Sanctification begins in the moment a man is justified. Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout."—Vol. vi, p. 496. Again: "There does still *remain*, even in them that are justified, a mind which is in some measure carnal; (so the apostle tells even the believers at Corinth, 'Ye are carnal;') a heart bent to backsliding, still ever ready to depart from the living God; a propensity to pride, self-will, anger, revenge, love of the world, yea, and all evil; a root of bitterness, which, if the restraint were taken off for a moment, would instantly spring up; yea, such a depth of corruption as, without clear light from God, we cannot possibly conceive."—Vol. i, p. 119. Further: "We may learn the mischievousness of that opinion, that we are wholly sanctified when we are justified; that our hearts are then cleansed from all sin. It is true, we are then delivered from the dominion of outward sin; and, at the same time, the power of inward sin is so broken that we need no longer follow, or be led by it; but it is by no means true that inward sin is then totally destroyed, that the root of pride, self-will, anger, love of the world, is then taken out of the heart. At the very moment of justification we are *born again*; in that instant we experience that inward change from darkness into marvelous light; from the image of the brute and the devil, unto the image of God; from the earthly, sensual, devilish mind, to the mind which was in Christ Jesus. But are we then *entirely* changed? Are we *wholly* transformed into the image

of him that created us! Far from it: we still retain a depu- of sin, and it is the consciousness of this which constrains us to groan for a full deliverance to Him that is mighty to save. Hence it is that those believers who are not convinced of the deep corruption of their hearts, or but slightly, and, as it were, notionally convinced, have little concern about *entire sanctification*."—Vol. i, p. 124. "The contrary doctrine is wholly new; never heard of in the Church of Christ, from the time of his coming into the world till the time of Count Zinzendorf; and it is attended with the most fatal consequences."—Vol. i, p. 115.

IV.—*How to attain it.*

Mr. Wesley's views on this point exhibit no inconsistency, though they become more clearly defined after the commencement of the great revival. They may be stated briefly: 1. A deep conviction of depravity is necessary 2. An entire devotion of the whole man to God's service, and a hearty obedience to his whole will. 3. Simple and direct faith, expecting it every moment.

The conviction "implies no guilt, no sense of condemnation, no consciousness of the wrath of God. It does not suppose any doubt of the favor of God, or any 'fear that hath torment.' It is a conviction wrought by the Holy Ghost, of the *sin* which still remains in our heart; of the *carnal mind* which 'does still remain even in them that are regenerate;' although it does no longer *reign*; it has not now dominion over them. It is a conviction of our proneness to evil, of a heart bent to backsliding; of the still continuing tendency of the flesh to lust against the Spirit; of the tendency of our heart to self-will, to atheism, or idolatry, and, above all, to unbelief; of the sin still *cleaving* to all our words and actions; of our helplessness, of our utter inability to think one good thought, or to form one good desire."—Vol. i. p. 389.

When thus convinced, we must give ourselves unreservedly to the whole will of God, and *at once and constantly* hold ourselves "a living sacrifice." We must look for the sanctifying Spirit, "not in careless indifference or indolent inactivity, but in vigorous, universal obedience; in denying ourselves, and taking up our cross daily, as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God."—Vol. vi, p. 505. That is, in the path of duty we shall find it. But "all who expect to be sanctified at all, expect to be sanctified by faith. But, meantime, they know that faith will not be given but to them that obey. Remotely, therefore, the blessing depends on our works, although, immediately, on simple faith."—Vol. vi, p. 716. Like justification, "it is not of works, lest any man should boast. It is the gift of God, and is to be received by plain, simple faith. Suppose you are now laboring to 'abstain from all appearance of evil,' 'zealous of good works,' and walking diligently and carefully in all the ordinances of God; there is, then, only one point remaining. The voice of God to your soul is, 'Believe and be saved.'"—Vol. ii, p. 224.

His enemies would have it that he taught that holiness was to be obtained by works. But he replies: "I have continually testified, [for these five and twenty years,] in private and in public, that we are sanctified as well as justified by faith. And, indeed, the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition of sanctification, exactly as it is of justification. No man is sanctified till he believes: every man when he believes is sanctified."—Vol. i, p. 388. "But what is that faith whereby we are sanctified? It is a Divine evidence and conviction, first, that God hath promised it in the Holy Scripture. Till we are thoroughly satisfied of this, there is no moving one step further. Secondly, that what God hath promised he is able to perform. Thirdly

that he is able and willing to do it now. To this confidence that God is both able and willing to sanctify us now, there needs to be added one thing more: a Divine evidence and conviction that he doeth it. In that hour it is done: God says to the inmost soul, 'According to thy faith be it unto thee!' Then the soul is pure from every spot of sin; it is clean 'from all unrighteousness.'—Vol. i, p. 390.

We find many illustrative facts. "Inquiring [in 1761] now it was that in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer: 'We see now we sought it by our works: we thought it was to come gradually: we never expected it to come in a moment, by simple faith, in the very same manner as we received justification?' What wonder is it, then, that you have been fighting all these years as one that beateth the air."—Vol. vii, p. 377.

He strongly urges all believers to look for full salvation now, without regard to the time that has elapsed since conversion. "Every one, though born of God in an instant, vea, and sanctified in an instant, yet undoubtedly grows, by slow degrees, both after the former and the latter change. But it does not follow from thence, that there must be a considerable tract of time between the one and the other. A year or a month is the same with God as a thousand. It is therefore our duty to pray and look for full salvation every day, every hour, every moment, without waiting till we have either done or suffered more. Why should not this be the accepted time?"—Vol. vi, p. 764. In the Journal we read: "Many [at Macclesfield] believed that the blood of Christ had cleansed them from all sin. I spoke to these (forty in all) one by one. Some of them said they received that blessing ten days, some seven, some four, some three days after they found peace with God, and two of them the next day."—Vol. iv, p. 135. A remarkable instance is that of Grace Paddy, who was "convinced of sin, converted to God, and renewed in love, within twelve hours."

—Vol. iv, p. 219. Once more: "With God one day is as a thousand years. It plainly follows that the quantity of time is nothing to him. Centuries, years, months, days, hours, and moments are exactly the same. Consequently he can as well sanctify in a day after we are justified as a hundred years. There is no difference at all, unless we suppose him to be such a one as ourselves. Accordingly we see, in fact, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified." —Vol. vii, p. 14. No wonder that he exclaims: "O, why do we not encourage all to expect this blessing every hour, from the moment they are justified!"—Vol. iv, p. 451.

The question of its *instantaneousness*, Mr. W. meets with clearness. Speaking of the large numbers who entered into "the rest of perfect love" about 1760, he says: "Not trusting to the testimony of others, I carefully examined most of these myself; and every one (after the most careful inquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was *instantaneous*; that the change was wrought in moment."—Vol. ii, p. 223. But, "be the change instantaneous or gradual, see that you never rest till it is wrought in your own soul, if you desire to dwell with God in glory."—*Ib.* "As to the manner, I believe this perfection is always wrought in the soul by a simple act of faith; consequently, in an instant."—Vol. vi, p. 532, in 1767. At another time he says: "Perhaps it may be gradually wrought in some; I mean in this sense, they do not advert to the particular moment wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously; that the Lord should destroy sin by the breath of his mouth, in a moment, in the twinkling of an eye. And so he generally does; a plain fact, of which there is evidence enough to satisfy any unprejudiced person. *Thou*, therefore, look for it every moment! Look for it in the way above described; in all those *good works* wherewith

thou art created anew in Christ Jesus. Look for it every day, every hour, every moment! Why not this hour, this moment? Certainly you may look for it *now*, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done *first*, before you are sanctified. You think, I must first *be* or *do* thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*; and if as you are, then expect it *now*. It is of importance to observe that there is an inseparable connection between these three points. Expect it by *faith*, expect it *as you are*, and expect it *now*! To deny one of them is to deny them all."—Vol. i, p. 391.

V. *Its connection with the work of God.*

After 1760 Mr. Wesley saw more clearly than before the connection of entire holiness with the whole work of God, and its necessity as a preparation for increased usefulness. He makes this general statement: "We did hear of persons sanctified in London, and most other parts of England, and in Dublin and many other parts of Ireland, as frequently as of persons justified; although instances of the latter were far more frequent than they had been for twenty years before."—Vol. iv, p. 139. And then more particular accounts: "I examined [in 1765] the society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason is, Christian perfection has been little insisted on; and wherever this is not done, be the preachers ever so eloquent, there is little increase, either in the number or the grace of the hearers."—Vol. iv, p. 220. In 1775: "I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed this I always observe, wherever a work of sanctification breaks out, the

whole work of God prospers. Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation."—Vol. iv, p. 437. "The word of God has free course, [at Otley, in 1776,] and brings forth much fruit. This is chiefly owing to the spirit and behavior of those whom God has perfected in love. Their zeal stirs up many, and their steady and uniform conversation has a language almost irresistible."—Vol. iv, p. 451. "I found the plain reason why the work of God had gained no ground in this [Launceston] circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all, (the peculiar doctrine committed to our trust,) or they spoke of it only in general terms, without urging the believers to go on unto perfection, and to expect it every moment. And wherever this is not earnestly done, the work of God does not prosper."—Vol. iv, p. 459. "Here [at Yorkshire, in 1760] began that glorious work of sanctification which had been nearly at a stand for twenty years. But from time to time it spread: and wherever the work of sanctification increased, the whole work of God increased in all its branches. Many were convinced of sin, many justified, many backsliders healed."—Vol. vii, p. 376. "Of what use to a whole community may one person be, even a woman, that is full of faith and love."—Vol. iv, p. 732. He writes to Miss Pywell, in 1773: "One part of your work is to stir up all who have believed to go on to perfection, and every moment to expect the full salvation which is received by simple faith. I am persuaded your being where you are will be for good. Speak to all about you, and spare not."—Vol. vii, p. 36.

We shall find that his views respecting *preaching* sanctification are in strict agreement with all these earnest sentiments. In 1745 he said it should be preached "scarce at all to those who are not pressing forward; to those who are, always by way of promise; always drawing rather than driving."—Vol. vi, p. 496. In 1746 he said: "It behooves

us to speak almost continually of the state of justification but more rarely, at least in full and explicit terms, concerning entire sanctification."—Vol. vi, p. 497. At a later day he qualifies this by saying: "More rarely, I allow; but yet in some places very frequently, strongly and explicitly."—*Ib.* Henry Moore, his friend and biographer, remarks respecting this passage: "At that time our congregations in general needed to be taught the *first principles* of the oracles of God. They need now to be urged to leave these principles of the doctrine of Christ, and to go on to perfection: and not a few have lost their first love, and turned back to the world for want of being so urged." Mr. Wesley so clearly saw the same necessity, that in 1764 he said: "All our preachers should make a point of preaching perfection to believers constantly, strongly, and explicitly; and all believers should mind this one thing, and continually agonize for it."—Vol. vi, p. 529. In 1762 he says: "The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see wherever this is not done, the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love."—Vol. iv, p. 137. In 1766 he writes to a friend: "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation *now*, you must not look for any revival."—Vol. vi, p. 761. In 1771 he writes: "I hope Brother C. is not ashamed to preach full salvation, receivable now by faith. This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children and the weak children of God against it."—Vol. vii, p. 55. And his let

ers to his preachers during the last thirty years of his life, abound in exhortations to "urge all the believers, strongly and explicitly, to go on to perfection," and to "expect it now by simple faith."—Vol. vii, p. 206.

VI. *Counsels to those who have attained it.*

About 1758 Mr. Wesley became convinced that this blessing could be lost. He came to think it an "exceeding common thing for persons to lose it more than once before they are established therein."—Vol. vi, p. 520. "It is a miracle if they do not, seeing all earth and hell are so enraged against them: while, meantime, so very few, even of the children of God, skillfully endeavor to strengthen their hands."—Vol. iv, p. 419. "Two things are certain: the one that it is possible to lose even the pure love of God; the other, that it is not necessary: it may be lost, but it may be kept. You must continue to grow if you continue to stand; for no one can stand still."—Vol. vii, p. 43. "To retain this grace is much more than to gain it."—Vol. vii, p. 206. His letters abound in counsels on this point.

Expect trials. "You were enabled to give him all your heart, to rejoice evermore, and to pray without ceasing. Afterward he permitted his work to be tried; and sometimes as by fire."—Vol. vii, p. 45. "As soon as you had your armor on, it was fit that it should be proved: so God prepared for you the occasions of fighting, that you might conquer, and might know both your own weakness and his strength. Each day will bring just temptation enough, and power enough to conquer it."—Vol. vii, p. 102. "Temptations, indeed, you are to expect. But you may tread them all under your feet; his grace is sufficient for you."—Vol. vii, p. 124. Go forward. "You seem to be only a babe in that state, and have therefore need to go forward continually. It is by doing and suffering the whole will of our Lord."—Vol. vii, p. 221. "It is so far from being incapa-

ble of increase, that one perfected in love may grow in grace far swifter than he did before."—Vol. vi, p. 529. He helps one in searching her heart thus: "Is your eye altogether single? Is your heart entirely pure? I know you gave up the whole to God once; but do you stand to the gift."—Vol. vi, p. 728. "There is nothing more sure than that God is able and willing to give always what he gives once. And it is most certainly his design, that whatever he has given you should abide with you forever. But this can only be by simple faith."—Vol. vi, p. 761. To another: "Hold fast the beginning of your confidence steadfast unto the end. You are continually apt to throw away what you have for what you want."—Vol. vi, p. 718. To another: "We find there is very frequently a kind of wilderness state, not only after justification, but even after deliverance from sin. The most frequent cause of this second darkness or distress, I believe, is evil reasoning. If this be the cause, is there any way to regain that deliverance but by resuming your confidence?"—Vol. vi, p. 767. "O be all Christ's, and admit no rival into your heart; but, above all, beware of unbelief. Beware of the reasoning devil. In every cloud or shadow of doubt look up, and help, while yet you ask, is given. All you want is ready! Only believe!"—Vol. vii, p. 39. In 1765 he says: "A general temptation now is, the denying what God had wrought. Guard all whom you converse with from this, and from fancying great grace can be preserved without great watchfulness and self-denial."—Vol. vii, p. 28. "If these lose what they have received, nothing will be more easy than to think they never had it; it is so ready a way of excusing themselves for throwing away the blessed gift of God."—Vol. vi, p. 768.

Labor for others is useful. So he writes to Miss Ritchie "One means of retaining the pure love of God is, the exhorting others to press earnestly after it." "If you use the whole power which is then given, he will not only continue that power, but increase it day by day. Meantime Satan

will assault you on every side; but you shall be more than conqueror."—Vol. vii, p. 174. To Miss Bolton: "Encourage all that know him to aspire after full salvation, salvation into the whole image of God. Beware you do not decline in your zeal for this; let no *prudence* hinder you. Let *prudence* guide, not cool its fires."—Vol. vii, p. 117. Again: "While you help others God will help you. You must not bury your talent in the earth."—Vol. vii, p. 118. To another: "One reason why those who are saved from sin should freely declare it to believers is, because nothing is a stronger incitement to them to seek after the same blessing. And we ought, by every possible means, to press every serious believer to forget the things which are behind, and with all earnestness go on to perfection. Indeed, if they are not thirsting after this, it is scarcely possible to keep what they have; they can hardly retain any power of faith, if they are not panting after holiness."—Vol. vii, p. 50. To Miss Chapman: "You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indirectly, none will be offended and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation."—Vol. vii, p. 254.

As to declaring it, he says: "It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly to exhort all the believers you meet with to follow after full salvation."—Vol. vii, p. 13. At a love-feast, Mr. C. "related the manner how God perfected him in love, a testimony which is always attended with a peculiar blessing."—Vol. iv, p. 458. To Miss Briggs, who was "but a little child, just a babe in the pure love of Christ," he writes: "Undoubtedly it would be a cross to declare what God has done for your soul; nay, and afterward Satan would accuse you on the account, telling you, 'You did it out of pride.' Yea, and some of your

sisters would blame you, and perhaps put the same construction upon it. Nevertheless, if you do it with a single eye, it will be well-pleasing to God."—Vol. vii, p. 103. In the "Plain Account" he states it thus: "It would be advisable not to speak of it to them that know not God, (it is most likely it would only provoke them to contradict and blaspheme,) nor to others, without some particular reason, without some good in view. And then he should have especial care to avoid all appearance of boasting, to speak with the deepest humility and reverence, giving all the glory to God. By silence he might avoid many crosses which will naturally and necessarily ensue, if he simply declare, even among believers, what God has wrought in his soul. If, therefore, such a one were to confer with flesh and blood, he would be entirely silent. But this could not be done with a clear conscience, for undoubtedly he ought to speak. Men do not light a candle to put it under a bushel, much less does the all-wise God. He does not raise such a monument of his power and love to hide it from all mankind. Rather, he intends it as a general blessing to those who are simple of heart. He designs thereby not barely the happiness of that individual person, but the animating and encouraging others to follow after the same blessing. His will is, 'that many shall see it' and rejoice, 'and put their trust in the Lord.' Nor does anything under heaven more quicken the desires of those who are justified, than to converse with those whom they believe to have experienced a still higher salvation. This places that salvation full in their view, and increases their hunger and thirst after it; an advantage which must have been entirely lost had the person so saved buried himself in silence."—Vol. vi, p. 502.

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